the universalist leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

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the universalist **leader**

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing:
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THE UNIVERSALIST *and its predecessors (1827 to 1897)*
THE GOSPEL BANNER *(1835 to 1897)*
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The cover is a photograph by Harold S. Latham, of the carvings of Washington, Jefferson, Lincoln and Theodore Roosevelt, on the face of Mount Rushmore in the Black Hills of South Dakota. Gutzon Borglum started the work and at his death, it was completed by his son, Lincoln Borglum.

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Letters to the Editor

We appreciate the sincere effort of Sheldon Christian in suggesting in the October 1960 *Universalist Leader, A New Gloria Patri Adaptation* as a lift to a service.

However, there may be some who might, like the conservative Dr. Tillich, object to the supernatural concept of the "Fatherhood of God"; and, together with Dr. Clinton Scott and others, would welcome liturgy more in keeping with a naturalistic concept glorifying inherent evolving ethical ideals.

The following version is used in our Concord Church:

Glory be to the yearning within our hearts for universal love;
May it be in each beginning of thought and word and action, uniting all men in brotherhood. Amen.

In the November issue we were glad to read *Portraits of Jesus by* Frederick Libby Harrison and learn of the worthwhile project of his group of adults attempting to catch a fresh glimpse of Jesus based on reading the four gospels.

The answers to the questions why Jesus objected to riches and encouraged his disciples to leave their homes and families, and admonished Martha's preoccupation with serving food can be found in the influence of the Essenes, an ascetic fellowship to which it is now believed Jesus belonged, but from which exclusive group he turned away in order to reach more people. He was not, as some think, a commissioned spokesman of the group, but many of his requirements for salvation are found in the teaching of the Essenes, an extraordinary group of Jewish communist-celibates whose beliefs were rooted in Buddhism, Zorastrianism and Pythagoreanism.

Holiness or salvation, according to the Essenes, is impossible without self-imposed poverty, communism, and celibacy. In Acts 2:44,45 "The believers all shared everything they had with one another, and sold their property and belongings, and divided the money with all the rest, according to their special needs."

See *The Religion of the Occident* by Dr. Martin A. Larson, Philosophical Library, Inc., New York, N. Y.

Concord, Michigan LLOYD F. MERRELL

You've done it!—the new format of the *Leader* marks a tremendous improvement over the old, in my opinion, and the outside of a periodical should be a stimulus to a possible reader to pick it up and look inside. Once that has been done, the inside should also prove rewarding. Just exactly this has happened! I think the type you have chosen is clear and the leading makes for a most readable page. I cannot refrain from adding a word about the contents of the December issue—material distinctly worthwhile and of importance to thinking liberals. With this start, I expect the *Leader* to make many new friends and delight the old.

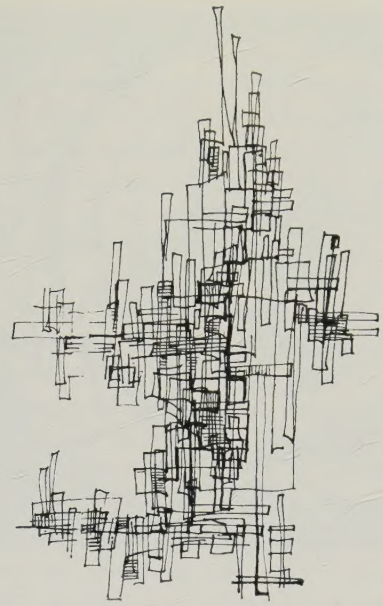
Arlington, New Jersey HAROLD S. LATHAM

Congratulations on the appearance and contents of the December *Leader*. It's great!

Avon, Illinois STANLEY MANNING

Channing, Parker, and The Future of Liberal Religion

DAVID B. PARKE



The continuation of the study on the contribution of Channing and Parker to the way before us. The Rev. David B. Parke is professor of church history at the Theological School, St. Lawrence University.

II.

WE would do a disservice to ourselves to become acquainted with these magnificent men without learning what they had to say to us about the nature and tasks of the church.

Channing, first of all, held spiritual freedom to be the foundation of all religion and social progress, "It is not a negative state," he writes, "not the mere absence of sin. . . . Spiritual freedom is the attribute of a mind in which reason and conscience have begun to act, and which is free through its own energy, through fidelity to the truth, through resistance to temptation." "I call that mind free," he later declared, "which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world." This comment might be interpreted as an argument against a religious consolidation such as is now underway between Unitarians and Universalists, but I think it need not be. For it is possible, even necessary, to keep intact the integrity of one's own mind while associating with others of like or different mind. What is required, as I am sure Channing would affirm, is a clear notion of what is most important in one's religion, and, in any matter of ecclesiastical merger, a comfortable certainty that the amalgamation will not limit freedom of thought or expression in any way.

Channing's doctrine of the church was in fact, broad and liberal. Believing that holiness, the free exercise of love to God and man, was the one requirement of the religious person, Channing proclaimed his membership in the "universal church." "There is a grander church than all particular ones, however extensive," he wrote; "the Church Catholic or Universal, spread over all lands, and one with the church in heaven. . . . Into this church all who partake the spirit of Christ are admitted. It asks not who has baptised us; whose passport we carry; what badge we wear. . . . Within this church are joined those whom different names have severed or still sever. We hear nothing of Greek, Roman, English churches, but of Christ's church only. . . . This is the bond of the universal church," he wrote. "No man can be excommunicated from it but by himself, by the death of goodness in his own breast." You will see what a radical and beautiful idea this is. Simply to be born, according to Channing, is to be born into the universal church of the children of God, a church from which it is impossible to be excommunicated except by one's own choice.

All things considered, I feel certain that Channing would favor Unitarian-Universalist merger. He would regard it as a logical and constructive step toward realizing the unity of religion within a single comprehensive liberal Christian church. But he would add one note of caution, namely this: Do not allow your concern for organization to obstruct your search for excellence, he would say to us; seek first his kingdom and his righteousness, and all else shall be given unto you also. Channing, in 1825, declined election as the first president of the American Unitarian Association because, in part, he feared that the new body might be a sectarian influence in a time that required not sectarianism but mutual fellowship. Unite in love, and build in freedom, he would say to us in ringing tones, but in merging do not yield your freedom to a new legalism of techniques and machinery.

Parker, the reformer, preached what he called "absolute religion." By "absolute" he meant genuine, natural, ultimate. The three most important of his doctrines were the infinite perfection of God, the adequacy of man for all his functions, and to quote his autobiography "the normal development, use, discipline and enjoyment of every part of the body, and every faculty of the spirit; the direction

of all natural powers to their natural purposes." He believed in God, as did Channing, but not in Christ, except as an ideal man and exemplary moral teacher. In this respect, too, Parker was ahead of his century. "I have sought my authority," he wrote, "in the nature of man—in facts of consciousness within me, and facts of observation in the human world without." How far he had moved beyond Channing, for whom God was all, and the God of the New Testament supreme.

Parker's doctrine of the church applied more to congregations than to denominations. In his installation sermon in Boston in 1846, entitled "The True Idea of a Christian Church" (Parker preached his own installation sermon on that occasion) he declared that "the action of a Christian church seems to be two-fold: first on its own members, and then, through their means, on others out of its pale."

The first design of a Christian church is, he said, "to help ourselves become Christians." According to this dictum, the question of merger should be decided on practical as well as idealistic grounds, such as Channing would have avowed. The practical ground is this: Will a change make it less or more difficult for us individually and as a church to live after the example of Jesus? As if in answer to this question, Parker proceeds to make a very significant statement: "We are born different, into a world where unlike things are gathered together, that there may be special work for each. Christianity respects this diversity in men, aiming not to undo but further God's will. . . . The greater the variety of individualities in a Church or State, the better it is, so long as all are really manly, humane and accordant." Given the presence of these qualities among Unitarians and Universalists, it seems possible to infer that Parker might have encouraged the merger, not however because of the similarity between Unitarians and Universalists, but because of their differences. To put it another way, Parker pleads for an inclusive church not, as Channing did, on grounds of the oneness of the religious impulse within men, but on the grounds that the free interplay of differences adds richness and depth to religious enterprise.

The second purpose of a Christian church, according to Parker, was to act for all men in destroying the evils of feudal, industrial civilization. "The Christian church," he said, "should be a means of reforming the world, of forming it after the pattern of Christian ideas. . . . If there be a public sin in the land, if a lie invade the State, it is for the Church to give the alarm." The church undertakes the work of God among men, and what the church does not do will probably not get done, because no institution apart from the church seeks the highest development of man as its goal, and no power apart from the church possesses the irresistable spirit of God for righteousness.

This dimension of Parker's doctrine raises for us the question of how Universalism and Unitarianism can most effectively minister to the present world. On this score, I know of nothing that should prevent Unitarians and Universalists from mounting together a broader offensive against social evils than each—through its Service Committee, social justice organizations and local congregations—can now mount separately. The prospects under consolidation are heartening. But, we must add, they depend on individuals who will sacrifice ease and comfort in the service of human freedom. On the whole, we religious liberals in the twentieth century have done little to foster the moral transformation of society. Parker shows us a way by which we could do far more. And Channing and Parker both exemplify that as the road to hell is paved with good intentions, the road to heaven—the good society—is paved with the blood, sweat, and tears of reformers.

I have spoken of William Ellery Channing and Theodore Parker, the two men whom I believe to be the leading American Unitarians of their age or any other age including our own. I have spoken of their character and their teachings, especially with reference to the church and the ways in which it can serve its members and the broader society in which it exists. I have attempted to apply their insights to Unitarian-Universalist merger. I believe that the principles which they espoused tend to support rather than oppose the merger principle.

But most of all, I have attempted to bring you face to face with spiritual power. This is our need. Spiritual power is an attribute not of churches or states, but of persons. It was an attribute of Channing and Parker in their time. It can be an attribute of ours in our time also. How, you ask? Parker answers, in a justly famous passage from his sermon on "The True Idea of a Christian Church": "Let us have a church that dares imitate the heroism of Jesus; seek inspiration as he sought it; judge the past as he; act on the present like him; pray as he prayed; work as he wrought; live as he lived. Let our doctrines and our forms fit the soul, as the limbs fit the body, growing out of it, growing with it. Let us have a church for the whole man; truth for the mind; good works for the hands; love for the heart; and for the soul, that aspiring after perfection, that unfaltering faith in God which, like lightning in the clouds, shines brightest when elsewhere it is most dark. Let our church fit men, as the heavens fit the earth."

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The United Nations Today

ELVIRA K. FRADKIN

Elvira K. Fradkin is our United Nations Seminar Director and UN Non-Governmental Representative for the American Unitarian Association, and the Universalist Church of America.

ARE we discouraged at UN? Not a bit. As we say to each other in passing rapidly through the long hallways from one committee meeting to another: "It will just take a little longer time, that's all."

So touch and go, time is on the side of the United Nations.

Let's prove it. The three main issues before United Nations' committees and the fifteenth General Assembly were: 1. The admittance of sixteen new African nations; 2. Disarmament; 3. Rushing economic aid to the new nations and to the underdeveloped areas of the world.

What is the UN record on these issues following the fifteenth General Assembly?

Sixteen new nations all (except Cyprus) from Africa were admitted to UN. Watching these new delegates in action, both within the UN Committees and outside, brings the strong conviction that here is the source of new leadership for Africa. Their speeches are well thought through and brilliantly presented (most speak beautiful French as members of former French colonies). One of the most puzzling things to the new African delegates is the moving stair case (*escalier roulant*). How many times we have gladly helped one or the other up and down, thus forming new friendships. The second issue before UN—disarmament—is moving so slowly that, at times, even I am a bit discouraged. Measured up to the need for some form of safe and sane disarmament, the progress is truly very slow. But the discussions continue—thanks to UN insistence—and eventually, out of the best thinking of many minds, a new formula must and will be found to renew talks at the ministerial level. Finally, the development of economic aid to the less privileged nations is proceeding so rapidly and so carefully that new hope lies on the horizons of the terribly poor, hungry, ill and badly housed billion of men, women and children, especially in Africa, South East Asia and Latin America.

The efforts and the resolutions in Committee Two (Economic and Financial) of the General Assembly are being mostly directed to strengthening the work of UN for economic and financial aid to those needing it. The regional economic commissions of UN, the International Fund and Bank, the Special Fund for special surveys—all are being enlarged in activity and subscribing funds to enlarge their work in the field. A new agency, the Capital Development Fund and the International Finance Agency are all geared to help private industry get a start. As government aid, especially in such very new nations as Chad, Upper Volta, Republic of Madagascar, etc., are all being used (where funds are even available) to start and operate government agencies—health, education, etc., private industry needs international (or multilateral) aid through UN to get started. It takes time, as we noted at the beginning but the groundwork is being laid surely. It really is quite exciting to be in watching the beginning of the stirrings of a new great continent, Africa, and to help—through UN—direct the new steps toward statehood.

Other activities at UN are just as stirring. Committee Four (trusteeship) has been hearing petitioners from South West Africa and Uranda Urundi (both in Africa and both still in the stage of dependency on the administering authority). This proceeding is helpful to the petitioners who meet their own expenses to present to UN their point of view and to the UN as it carefully prepares the next steps toward independence—trying in every way to avoid another Congo experience.

What about the Congo and ONUC there? (ONUC are the initials in French of Organization Nations Unies Congolese). The situation in the Congo itself is still fluid, difficult and in some cases, very discouraging. UN forces there, now numbering about twenty thousand are keeping the tribes and upset individuals from flying at each others' throats. This form of enforced stability is absolutely neces-

sary until the constituted authorities, the president and Parliament, can develop a viable state. How long this will take, none can now predict. Even though the cost for this UN intervention is high, the alternative—open hostilities, bloodshed and internecine warfare is so much worse and so much more expensive that the nations, members of UN (Soviet bloc has refused all financial aid) will have to see it through.

To keep a careful balance on the achievements of the United Nations fifteenth Assembly (which as you know meets every Fall at headquarters), it would be wise to list some of the quiet gains. In this way, the constant criticisms of UN, heard especially from people who do not know how it functions or why it was created, can be constructively answered. Here is a partial list:

The quiet unrelenting work of the thirteen UN Specialized Agencies in as many fields of endeavor helping to alleviate terrible conditions around the world—no glamour but great persistence in the face of heavy responsibilities.

The fact that UN was strong enough and so deeply appreciated by large and small nations that the heavy attacks of Khrushchev to change its format meant, as all knew, the demise of UN. These attacks, still continuing, are now understood for what they are by the new delegates who stand squarely against such really miserable moves.

The new attempts at UN Declarations, such as Human Rights proved so popular and well received, now being applied to other fields—Declaration on Rights of the Child; Declaration on Freedom of Information; Declaration on Economic Independence, etc. These UN declarations are especially valuable to the new nations as they formulate their constitutions and start new governments going.

The debate on the evils of colonialism was bitter but revealing of deep inner grievances which had to come to light to be healed. It was amazing, as I followed these speeches through the weeks, from representatives of almost all 99 member nations to grasp the various forms of colonialism against which the peoples of these nations had rebelled for so long. Imperialism, capitalism, socialism, communism, and every other ism imaginable, was blamed for the down-trodden conditions of the undeveloped areas. Even the UN Trusteeship system was blamed by USSR for its colonialism! But it was wise for all these grudges and bad memories of past history to come to the surface. Only at UN could this have occurred with such patience and with a ringing declaration against colonialism which is to be buried as quickly and as thoroughly as slavery and other terrible evils of the past heritage. Once in a while, the good which colonialism enlightened, and well directed —such as the British—was commended. Turning to the Russian, Mr. Ormsby-Gore, the British delegate said—"We have liberated five hundred million people since 1945! How many have you, the Soviet Union, enslaved since then?" This brought an immediate retort, bitter and cruel, from Mr. Zorin.

The quiet work in Committee Four to prepare dependent territories for self-government eventually is not front page news but constitutes real progress.

The New Year comes to us as a challenge—to continue unflinchingly our faith in the United Nations, to defend its actions, to support its programs and above all, to understand that the road to peace is long, arduous, but eventually will be achieved with brotherly love as our guide.

Photo by James A. Moore, Portland Press Herald.

Attending the first service in the new Universalist Church in Rockland, Maine, was the oldest member, Oliver W. Lovejoy (aged 99 on November 22, 1960), who was present at the dedication in 1875 of the Universalist meeting house now being given up. Mr. Lovejoy had attended Sunday School in the previous Universalist church erected in 1838.

A Treatise on a Treatise

GILBERT A. PHILLIPS

The Rev. Gilbert A. Phillips is minister of the Universalist Church of the Restoration, Philadelphia, Pennsylvania.

IN the year 1805, in Portsmouth, New Hampshire, a thirty-four year old minister named Hosea Ballou published a little volume that was to have as much impact upon liberal religion and its evolution as the "95 Theses" that Martin Luther nailed to a church door in Wittenburg had upon the corrupt Christianity of his day. Ballou's little volume was entitled *A Treatise on Atonement,* and for some years, it was widely read and often quoted in controversy by men of all Christian faiths. But for a hundred years now, it has been rather neglected. It has been read by very few theologians and clergymen in the past century; and it has been forgotten by thousands of laymen whose faith it shaped.

The Universalist Publishing House has made available a paper-back edition of this document that created the modern American Universalism.*

When Universalism was introduced in America, it was often called Rellyism because of an English clergyman, the Rev. James Relly, who contended with the evangelists, George Whitefield, and Charles and John Wesley. It was really, at its inception, an off-shoot of Calvinism. The doctrine that John Murray and Elhanan Winchester expounded was actually but little different from the doctrine of the Baptists and Methodists and other orthodox clergymen of that day. It started with the premise that because of the disobedience of Adam, all men were born in sin. With this Murray and Winchester agreed. Even as Rellyites or Universalists, they accepted the idea of original sin—the idea of man's depravity because of Adam's fall. They could say without any mental reservation, "In Adam's fall, we sinned all." Where Murray and Winchester differed from the Calvinists was in their interpretation of who would be forgiven the original sin. The Calvinists maintained that because of the atonement of Christ, some would be saved through God's grace and His predetermined election. Murray and Winchester maintained that all men would eventually find salvation because of the atonement of Christ for Adam's sin. Their message was not partial but universal salvation.

That was the radical—but not so radical—message of the early Rellyites and Universal Baptists. Their heresy was not that they did not believe that every child was born in sin. Their heresy was their belief that every child, though depraved because of original sin, would be saved, while those who called them heretic proclaimed that many children would roast in hell because they were not elected by God. The Calvinists said but a few would be saved, and the Universalists maintained that all would gain eternal life.

And so it is apparent that Universalism really was, in the 1770's and 80's and 90's, an inverted Calvinism—with the Godhead trinity. God was considered a judge who would punish men for their wrong doing, but eventually, because of the atonement of Christ, all souls would be restored. What Murray and Winchester taught was quite different from what Universalism was to become and what it is today. And what it became, and what it is today, is the work of Hosea Ballou, who as a young preacher published a little book.

Ballou had grown up in a traditionally orthodox household. His father, Maturin Ballou, was a Baptist farmer-preacher in the small town of Richmond in the wilderness of southern New Hampshire. Hosea was the eleventh child in the family, and he was fed the orthodox doctrines of predestination and election and the torments of hell along with his daily food.

But—and here is a very big 'but' in the history of liberal religion—there lived in the nearest town to Richmond a

* Ballou, Hosea *A Treatise on Atonement,* Universalist Publishing House, 16 Beacon Street, Boston 8, Mass. Price $1.60.

man named Caleb Rich, who because of his dreams and visions began to preach the doctrine of Universal salvation. And what he preached in Warwick, Massachusetts, was heard across the state and town line in Richmond, New Hampshire. No one will ever know what Caleb Rich meant in the early years of Hosea Ballou. But I would guess that Hosea worried and wondered about the heresy that Caleb Rich was expounding, a heresy which his father, Maturin Ballou, condemned in his sermons and in his dinner table conversations. At any rate, Hosea struggled to refute Universalism by searching the Scriptures; and at the age of eighteen he embraced his father's orthodox faith and was baptized in icy water one bitter January day. Still he was troubled by what Caleb Rich preached, and he searched constantly for Biblical texts and arguments to refute the heresy, all the while knowing in his own logic that the Universalism of Caleb Rich was reasonable. "Either God would save all men, or else, Hosea was forced to admit, God is partial."

This inner conflict, this intellectual turmoil, was resolved in the summer of 1789 when he was visiting Westfield, New York, and working on a farm there. Ballou attended a Baptist meeting and found himself asking the preacher, Elder Brown, for arguments to refute the false doctrine of Universalism. And suddenly, because Elder Brown was unable to make a logical argument, Ballou knew that he must embrace Universalism. It was a backdoor entrance, but once Ballou had accepted the Universalist teachings, he began to preach them vigorously, circuit riding throughout New England, until in 1794, at a Convention of Universalists at Oxford, Massachusetts, he was ordained in a spontaneous ceremony by Elhanan Winchester. He was settled in a church and he began to preach a modified form of Calvinism—the Universalism of Murray and Winchester. But a book, "an atheistical" book by the great patriot, Ethan Allen, a book derided by most people as "Ethan Allen's Bible" began to shape Ballou's thoughts. The book was entitled "Reason the Only Oracle of Man." It was a book that challenged what Ethan Allen called "priestcraft." It had a tremendous impact upon Hosea Ballou, for it introduced him to some new ideas—the idea that Jesus had not claimed divinity, that there was no scriptural basis for the doctrine of the trinity, and that reason was God's most important gift to man.

Thus, out of Ethan Allen's "Bible" grew a treatise—a treatise on atonement—a treatise on the position of Jesus in religious faith. Ballou accepted Ethan Allen's idea that reason must be used by man in order to understand the Scriptures. He agreed with Ethan Allen that neither reason nor the Scriptures supported the doctrine of the trinity. And he also accepted Allen's idea that God is not a judge, but unchangeable and eternal love. And out of this he derived a new faith—a religion that was concerned with the humanity of Jesus and the divinity within man. The core of this faith had to do with the character of human life in the here and now. Gone was Ballou's inverted Calvinistic interest in heaven and a super-manlike God of judgment. Instead, he proclaimed that one finds his rewards and punishments in this life on earth—and that the human figure of Jesus can lead men to understand the loving nature of God. Sin, he identified not as something that all men inherited because of Adam's disobedience, but with ignorance. And so a liberal religion was born.

Ballou was an eloquent preacher, so it was not long before he had converted most of his fellow Universalists to his position. His grand nephew, Hosea Ballou, II, who was the first president of Tufts College, wrote many years later that in ten years Hosea Ballou converted the whole Universalist ministry to a unitarian theology—with the notable exception of John Murray.

This was before there was a Unitarian denomination. It was before William Ellery Channing became a Unitarian. As a matter of fact, it was largely because of Hosea Ballou that Channing became a Unitarian and preached his famous Baltimore sermon which was to be the cornerstone of the Unitarian denomination. So Ballou, in his preaching at the turn of the nineteenth century and in his book, *A Treatise on Atonement* gave a new direction to religious liberalism.

The book is, of course, old fashioned and quaint in its expression, as is anything 156 years old. But it blazed the trail for American religious liberalism.

Professor Ernest Cassara of Tufts University once summed up Ballou's contribution in this way: "Ballou's genius consisted of this: he brought to common man the message of a reasonable faith. He translated into their terms the message of the Enlightenment—and they listened. He told them, and demonstrated in his own life, that reason is not opposed to religious faith—and they believed him. That he was effective is beyond the shadow of a doubt. He was the greatest missionary that the liberal movement has produced.

"If Hosea Ballou were living today," concluded Professor Cassara, "I am convinced his advice to us would be the same as that he gave to countless Universalists in his later years. In substance, it would be this: 'Speak up for the faith. We have not yet won the world; there is much to be done to overcome the ignorance and superstition which beclouds the minds of men, it is my conviction that if the liberal side is presented vigorously, fearlessly—it will win'."

Those feelings, I share with Hosea Ballou. Let us proclaim our faith in the sublime humanity of Jesus and the divinity that can be found in man. Let us try to have the courage to think and the ability to love. The spark that Ballou struck may then blaze again into a flame that will set men's hearts on fire.

RELIGION will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles require constant development.

A. N. WHITEHEAD

The Values of Our Liberal Youth

DOROTHY T. SPOERL

Dorothy T. Spoerl, director of the editorial department of the Council of Liberal Churches (Universalist-Unitarian), is a psychologist with previous experience in research.

WHAT is the value pattern of our liberal young people? Is a high evaluation of truth, coupled with more than average aesthetic inclination, and a high concern for other people, a pattern which we, in the liberal church, would call religious? The research project on the values of liberal youth, which was conducted by the division of education, has consistently discovered a pattern high in theoretical, aesthetic, and social values, and low in those designated as religious.

The study was done through the use of the as yet unpublished Levy Modification of the Allport-Vernon-Lindsey Study of Values (the tests made available to us through the courtesy of Houghton Mifflin Company), and was given to 1,077 of our liberal youth in 51 churches in 27 states. A study done with a paper-and-pencil test of personality is of little value in interpreting the responses of the individual, but as a screening device for studying large groups, it has importance. Most of our results were statistically significant (meaning that we have applied tests of significance and found them not due to chance), but in this report, we will not quote statistical figures. They are available in the detailed scientific report available in the office.

Why a study of values? Because religion is fundamentally a value system, and values determine the judgments and choices which we make. As Cantril tells us,

"We remember the values experienced in life and we store them up, building out of them a standard or pattern of values which we inevitably, though generally unconsciously, use for later reference. . . . On the basis of our acquired system of values we characterize our present experiences variously as 'worthwhile', 'satisfying', 'pleasant', . . . and the like."[1]

What is This Pattern of Value?

The value pattern which emerged in every facet of our study is one in which our liberal youth were significantly above average (meaning above the average of the unselected general population used to establish a "norm" for the test itself) on theoretical, aesthetic, and social values; and significantly below the norm on economic, political and religious values. The religious values were the lowest, and most of the rare exceptions to statistical significance involved the political values.

What do each of these terms which thus seem to characterize our youth mean? First, let us emphasize the fact that this test tests the relative strength of values, not an absolute value system. The psychological assumption is that this is a consistent and enduring pattern for the individual (in this case the group). By theoretical values is meant the holding of truth and the search for truth as the highest philosophical reality. Economic values are those of practicality, the evaluating of the *uses* to which truth may be put. Aesthetic values are those primarily concerned and centered on order and harmony. Social and political values are both involved with value judgments regarding people, the person with high social values asking "Of what use can I be to the people?", while the high political valuing individual will ask, "What can I get the people to do for me?" The religious value system is the most difficult to define; primarily, it is concerned with *unity,* a mystical comprehension of the universe. Actually, however, this is one of the weaker sections of the test (in the present writer's opinion), since, for instance, one loses scores on religious values if he see the Bible as beautiful mythology with a high literary style, rather than as a spiritual

revelation, or believes that churches should bring out altruistic tendencies rather then "communion with the highest," or that unselfishness and sympathy are more important than high ideals and reverence.

What Does This Value Pattern Mean?

Obviously, from the definitions above, this pattern means that our young people are dedicated to the search for truth (surely not surprising in a church which speaks often of the "authority of truth"), concerned with the welfare of human individuals, (certainly involved in the concept of the "brotherhood of man"), with a strong aesthetic orientation. That individuals with these orientations should be less than thoroughly practical, and more often than not lacking in a power drive, seems to follow logically. That this pattern should mean, however, that our young people are well below average in "religious values" probably needs further explanation.

To explain this below average religious value we call upon three previous pieces of research which we would like to describe briefly. The first is one done by the author some ten years ago on a group of more than a thousand college freshmen, using the same *Study of Values* (in the adult form).[2] This research proceeded by dividing the experimental population into three broad religious groups: Catholic, Protestant and Jewish. The purpose was to discover whether or not there would be distinctive value patterns for each. Actually it was found that there was no distinctive pattern which would clearly differentiate between Catholic and Protestant, both groups were above the norms for the test on economic, political and religious values. The reverse, in other words, from what we found for our young people. The differences between the Jewish group and the Protestants were statistically significant with the Jewish students having higher theoretical and aesthetic values, and lower religious ones. The differences between Jews and Catholics were also significant with the Jews having higher social and aesthetic values, and again lower religious values. The Jewish students thus emerged the highest of the three religious groups on theoretical, social, and aesthetic values, and the lowest on religious. In short, it is this pattern which we found for our liberal youth. It does not seem peculiar that we should share with them a "non-christian" pattern. This study concluded that, "Jewish students are not less religious, but differently religious."

In trying to figure out what this "differently religious" means we turn to a second study, done by Dr. Hubert E. Brogden using a factor analysis approach. Factor analysis is a complicated statistical method of finding, in a test or group of tests, what things are so strongly interrelated that when you find one you will, more often than not, find the others, sometimes negatively and sometimes positively, related. A *consistent grouping of items* (statistically determined) might be used as a definition of a factor. Brogden found such a factor in his analysis of the Allport-Vernon test items, where low economic and political values tended to be found along with above average theoretical, social and aesthetic values. He called this consistent relationship "Factor B," and the reader has by now recognized that it is the pattern we have found in our youth. He describes the person scoring high on "Factor B" as follows,[3]

> "Persons scoring high on Factor B may be characterized as idealistic, . . . individuals who evaluate highly concepts and beliefs which are aimed at the solution of the problem of the ideal social structure, the ideal manner of life, and who evaluate highly those aspects of our present day and of past cultures which they believe to be improvements over the usual, accepted, or conventional set of values."

Certainly no one would deny that this comes close to many people's picture of liberal religion. It takes no particular stretch of the imagination to say that the person holding these high values *is* "religious."

Which brings us to the third research. For social scientists the definition of religion is a tricky thing. For many people use the word, and each uses it with his own semantic emphasis. Dr. Walter H. Clark has done a questionnaire study of the definitions of social scientists in this matter of religion, and found that they mean many things when they use the word "religious." Without going into detail on his findings consider these few statements, and the problem becomes clear:[4]

> "Contrast religion as ritual with religion as interaction between man and his environment; or religion as an experience of the supernatural with religion as whatever meaning a person may find in his life . . . Religion has many facets."

Obviously no *one* test can test *religion* in all these facets, and without too great a struggle we should be able to accept the finding that we are at least "differently religious."

From Whence Did These Values Come?

We also *tried* (without success) to find the source of this value pattern, using correlational techniques. Correlation, again a statistical method, aims to test the relationship of a score on one test, with that on another. We correlated the scores of father-son, and mother-daughter on the *Study of Values*. Although the correlation for parent-child religious values was the highest, none of them were significant. That is a surprising fact for two reasons,

> (1) tests of attitude over the years have tended to show a strong parent-child relation. It occurs to us, too late, that we should have perhaps also used mother-son and father-daughter pairs.
>
> (2) administering the adult form of the *Study of Values* to 254 adult Unitarian and Universalist laymen we found precisely the same value pattern as that of the young people.

Next we did another correlation study to see if there was a relationship between the strength of any value and the number of years a child had been under our curriculum. Again none of the correlations were significant, in fact they were all extremely low.

This is an area where more research is badly needed, for this question of the sources of values and attitudes is an extremely important one in religious education.

Geographic Differences in Value Pattern

Once more we sorted the tests, retabulated the scores, and worked a new set of statistical data, for many have long felt that some sections of the country are more, or less, "liberal" than others. We felt that there would be good reason for seeing what these differences might be, if there were such differences.

A goodly number of differences turned out to be statistically significant, that is the score on a specific value as held by the average West Coast youth would be different from the score on the same value as held by youth in some other section. Any differences quoted here *are* statistically significant. As a matter of fact New England females turned out to be different, on more scores, from the rest of the country than any other regional group. They were less theoretical than any area except the South, higher in economic values than any area except the Middle Atlantic, lower on aesthetic values than any area except the Middle Atlantic, lower on aesthetic values than any area except the Middle Atlantic, lower on political values than the Middle West and the West Coast, and higher on religious values than any other area. Although the New England females *still held the typical liberal pattern* they more closely approached the typical "Catholic-Protestant pattern" than any other geographic group. All of the regions, however, held the "liberal pattern."

For males the differences were scattered, there was no distinctly different region. The South was higher on social values than the Middle Atlantic or Middle West, and lower on political values than any region except the West Coast. The West Coast was higher on aesthetic values than the Middle Atlantic or New England; while New England was higher than any region except the South on religious values. But in spite of these differences all geographic regions held to the "liberal pattern," except that the Middle Atlantic group went below average on social values, and political values fluctuated.

Differences Between Unitarians and Universalists?

Taking the scores for Unitarians and Universalists separately, it was found that both groups held to the high theoretical, social, and aesthetic, with low religious values, that we have been calling the "liberal pattern." Each group was compared again to the original average "normal" pattern for the test itself; and the pattern emerged clearly once more. Male Universalists were higher than the "norm" on theoretical and aesthetic, and lower on religious. Male Unitarians differed from the norm in the "liberal pattern" on all values except political. Female Universalists showed the one deviation from the "liberal pattern," their religious difference not being significant, although their score was below average. Female Unitarians differed from the norm on all values. In other words they all, taken separately, held the "liberal pattern" which we have found emerging.

This is important to remember because when Universalists and Unitarians are compared with one another we find them differing markedly. The theoretical and religious values of the males are significantly different, the Unitarians being more theoretical and the Universalists more religious. For females there are four significant differences, the Unitarians being higher on theoretical and aesthetic values, and the Universalists being higher on economic and religious values.

Actually what this means is quite simple. Both Unitarians and Universalists are significantly different from the general norm *in the same direction. But,* the Unitarians have gone even further in that direction than the Universalists!

Differences Due to Age or to Father's Occupation?

Two other possibilities had to be faced. First that this pattern we seemed to be finding might have arisen only out of the fact that these were factors that change with age, and that the pattern might in reality be due only to the level of development of the group. The other possibility was that they might be primarily due to social-class for many things are known to vary when one social-class is compared with another. Thus once more we sorted the tests, first for school-grade, and then according to parental occupation; and we retabulated scores and applied tests of significance.

When the tests were broken down into seventh, eighth, ninth, tenth, eleventh, and twelfth grade, that pattern that we had come to expect appeared for each grade level. Although there were a few differences between senior high and junior high taken as a whole, liberal young people held the "liberal pattern" no matter what their school-grade. Therefore it is not a developmental factor, but related more to their church orientation than to their school classification.

We encountered some problems in the parental occupation breakdown, both our Unitarian and Universalist parents being overwhelmingly upper class. 54% of Unitarian, and 29% of Universalist fathers were professional, and 24% of Unitarian and 25% of Universalist were of the managerial group. This left us relatively small numbers in the clerical-sales and skilled labor groups, and only fourteen in the two denominations in the semi-skilled and un-skilled groups. But a careful analysis was made of every difference, by comparing the scores of the children of the professional worker with each of the other groups and so on: thirty-six comparisons. But for each occupa-

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Opportunity, Training Responsibility

CARL H. OLSON

U.Y.F. members handled refreshment table at a parish fellowship hour. Photos: Kallman Studio, Minneapolis.

"WHAT an organization says it is, is much less pertinent than what it does. For this reason, it is prudent for anyone interested in learning more about the Universalist Church to look at its record of service." This quotation is cited from a mimeographed historical and informational pamphlet issued by the Denominational Affairs Committee of the First Universalist Church of Minneapolis. It gives an insight into the spirit and purpose of the church program and much of what follows is drawn from the same source, for the same reason. This article reports current activity but some background is needed. But to summarize a century in a paragraph is difficult.

Universalism came to Minnesota in 1855, to the village of St. Anthony, in the year it became a city. Yet this was not the church which now exists across the Mississippi River and fifteen miles upstream from St. Paul. This church dates from 1859, when a small group of people in the village of Minneapolis formed a fellowship which functioned without a minister until the Rev. Dolphus Skinner arrived from the East and was persuaded to conduct services briefly. Since 1859, the society thus initiated has had but four settled ministers, the Rev. J. Willard Keyes, Dr. James H. Tuttle, Dr. Marion D. Shutter, and Dr. Carl H. Olson, the present minister. A symbol of the significance attached to service during this period is the establishment in 1897, under the guidance of Dr. Shutter, of the first settlement house in Minneapolis. Now a United Fund agency, Unity House still is an interest of the church and more than half of its trustees are Universalists. In 1941 the third downtown church building, surrounded by commercial areas, was sold. Plans were made for relocation in a residential neighborhood. These plans were interrupted because of the war and a temporary arrangement was created in a large house, ample for the small congregation and the smaller church school enrollment. Yet the church grew there, despite the handicaps.

Finally, on April 3, 1949, the first service was held in the partially completed church building on Fiftieth Street at Girard Avenue South. Construction had been halted soon after funds were exhausted, due to inflation, and the congregation "made do" with the auditorium, vestry and kitchen completed. The auxiliary groups functioned well and the men of the parish, including the minister, pine-panelled the basement clubroom. But everyone thought about money, too. Accordingly, at the last Sunday service in 1952, the debt was paid and the mortgage papers were burned, except for a charred scrap about the size of a thumb-nail, which the minister still carries as a keepsake. The following year was held as a "sabbatical" for rest and study, with a resultant decision to raise in 1954 the money for the completion of the 1941 projection. About one hundred thousand dollars were raised, to provide church school class rooms, office facilities, and a minister's study and conference room. This enlargement was completed in 1956, with an outstanding indebtedness now of less than two thousand dollars, that covered by outstanding pledges. The membership of the church has waxed and waned over the century of its existence. At the present time, in 1961, the membership is somewhat above 550 adults. This represents a steady growth during recent years. The growth continues, two church school sessions now being required to accommodate the more than four hundred children who attend each Sunday. Two preaching services are held at the same hours as church school, permitting parents not engaged in teaching to attend the adult worship services. Some forty adult leaders are needed to staff the church school session. Discussion is being given to further physical expansion. Discussion coupled with constant action involves ways and means for implementing the liberal faith.

The ministry of the First Universalist Church of Minneapolis serves the same multitude of functions that most churches require. Mrs. Lionel C. Barker is director of the religious education program, including both church school and youth group activities. Dr. Olson is available for counseling by members with personal problems. He

officiates at weddings and funerals, and a ceremony of baptism is provided though it is clearly stated that there is no supernatural significance attached to this or any rite. An emphasis is placed upon the preaching ministry, but with knowledge that the message of the church does not consist of the preacher's pronouncements but rather of the sum total of the congregation's conduct. Many committees exist to demonstrate this principle in action. For example, Religious Education Committee members and volunteer teachers are involved weekly with over fifty persons engaged in planning and executing church school programs. The Universalist Church Blood Bank was in operation before any community organization in this field existed. Our Association of Universalist Women conducts both afternoon and evening programs to serve group interests and national concerns. The Denominational Affairs Committee undertakes to inform the congregation of significant actions and requirements of the Universalist Church of America and the Midwest Universalist Conference. The Board of Trustees is made up of persons experienced, in sum, with all church activities. The philosophy of the church is to provide for every willing person an opportunity, a training, and a responsibility to be an active, functioning Universalist. Obviously, such a goal is not perfectly achieved. But the measure of success is increasing and is interesting to share.

Leadership has been developed which has issued in the establishment of two new fellowships to the west of the city, projects in which the Minneapolis Unitarian Society collaborated and in which the Unitarian Church of St. Paul cooperated. For the purposes of this article, it should be noted that neither of the two new fellowships is exactly like either of the two parents and that both are building their own constituencies without "slowing down" either of the Minneapolis churches. A similar situation prevailed in the White Bear Lake area of suburban St. Paul, when the St. Paul Unity Church, Unitarian, initiated that activity and both Minneapolis groups cooperated. As a result, there are now six liberal religious groups in a metropolitan area where three once were.

The community service elements of our program are not confined to formal auxiliaries. Our church facilities are available without charge to many groups, such as the Girl Scouts, Brownies, Cub Scouts, Great Book groups, Camp Fire Girls, Bluebirds, political education meetings, a duplicate bridge club, Bible study groups, adult education classes and even a "hot rod" club,—this last before it became acceptable generally. Through its Social Action Committee, our church has sponsored an exchange student from another country at the University of Minnesota. This particular project began several years ago, when an African student's lodging arrangements failed, an announcement was made from the pulpit, and the response provided housing in a series of our homes for over a year. Our church members have opened their homes to touring international groups, such as the Norwegian Youth Chorus. An effort was made this fall to situate a University of Minnesota evening class in our church building. The effort was favored by the University, but the idea did not bring public response and the class was cancelled. This does not deter us and analysis is being made to determine the way in which the next approach to the public will produce success.

Many persons who participate in church-housed activities will never become members of the Universalist Church. This is a fact which does not disturb us, for our purpose is to serve humanity, including our neighbors. Some, however, do want to know more about us and how we operate. Prospective members are invited to invite themselves to an informal gathering at the parsonage on one Sunday evening each month, to become acquainted with the minister and his wife and a representative trustee and the trustee's spouse. The gatherings afford an opportunity for a free exchange of views and permit the answering of the natural questions in peoples' minds when considering church affiliation. Decisions are never the result of pressure. As the minister frequently says, "No one should join our church until he already feels that he belongs." Receptions of new members are regularly held at the first Sunday services of each month and at other times by appointment. When members are welcomed by the minister and the president and deacons of the church, it is emphasized that officials but represent the church as a whole. We seek a congregation which will not be content to sit and listen but which will insist upon standing and acting. Only so can our church grow.

Denominational Affairs Committee chairman, Ed Harding, makes tape recordings of choir and minister for Swedish National Radio use.

Universalist Service Committee Workers Report From the Field

. . . from Elaine Swide, R.N., Spafford Children's Hospital in Arab Jerusalem

"Today I went out with the visiting nurse to the homes in the old Moslem quarters of the city. There you will find many poor families with little clothing, poor housing facilities, all lacking enough money to buy sufficient food for their large families. As we walked along the street we saw many children in tattered clothing playing. One group was using a ring of orange peels tied together for a ball. Many children were barefooted and looked very undernourished. I helped the nurse give information to the mothers we visited and the mothers seemed to like our visit and asked us to come again. In one home, my heart was just about broken. It was very untidy and so crowded. The family had seven children, four well and three blind and one more on the way. The father had no job, for in Jordan it is difficult to find work and wages are very low. The family is in debt to a loan agency and is undernourished. We brought the family fruit and vegetables, particularly for the blind little fellows and their brothers. What does one say to comfort these people who have fought and lost their homes (in the Arab-Israeli conflict)? I don't really know—they are just about existing. Many children should be in school but are forced to sell in the streets in order to gain support for themselves and their families. Everywhere there are malnourished children with eye diseases of various kinds. I literally jump with joy whenever I see a fat, healthy baby."

. . . from Lucille Smith and Marjorie Banks, Bir Zeit School and College, Bir Zeit, Jordan

"We used the projector yesterday in order to demonstrate its use to the teachers and today, with Mrs. Farris, the head-mistress, we are sorting the ton and a half of clothing sent by the Universalist Service Committee. Bir Zeit College is doing much needed basic pioneering work in developing a college to meet the needs of the country. There are boarding children here from all over Jordan as well as local boys and girls, some of whom are refugees. Thanks should be extended to those who have contributed warm clothing. The olive crop was very poor this year due to one rain in three year's time. Parents have a hard choice to make between providing adequate food or warm clothing. In order to continue a college education further, a young person must be accepted by a university or a college outside of Jordan. The openings are very limited. Everywhere the populations are growing and even though the young men and women meet the qualifications and pass the examinations, only ten to twenty per cent of them can hope to be accepted. Therefore, many of these young people pin their hopes on scholarships in the United States. We wonder if Universalist families would like to know of newcomers to colleges in the United States from the Middle East—providing a home away from home for these lonesome young people. We feel that the atmosphere at the school has reached an openness and readiness for change which is most healthy."

. . . from Heidi Keller, Bremen, Germany Neighborhood House

"By now I feel completely at home in the Neighborhood House. (Heidi is serving as a group-worker and organizing the workcamp program for 1961) As I had hoped, the experience of being with the people and working with them is a very effective way for the exchange of ideas and gaining a true understanding of the people and their problems as well as their ideals. I have also felt the real need of the people to discover what America really is. Our view of democracy is not a perfect one but it is far more mature that that of the Germans (understandably, since their democracy is so young) and I think that we can be a help to them by sharing our conception of democracy with them. This means that we must live with them, not merely pour dollars into their economy."

Editorial

The Question

While the snow lingers, the earth prepares itself for an awakening, for the germinating of seeds, and the bursting of leaf-buds. The promise of liberation stirs us to prepare ourselves that the new life of expectancy and fulfillment may flow through us. This is the meaning of the Lenten Season, is it not?—this yearning to be free from the wintry grip of fear and doubt, to live from our own creative powers.

Yet many will miss its significance. They will go on trying to survive the gigantic problems of our times, unaware of anything real in their own inner lives. For the modern man looks outside himself for support. He concentrates his attention on the externals of his world. He is depersonalized. His own life is obstructed and weighed down by a vast network of mechanical forces indifferent to human beings. He is at the mercy of huge abstractions which manipulate him through advertising and propaganda. His understanding of himself has been hollowed out leaving emptiness where creative spirit might have been. The man of the twentieth century needs religion, but not the kind of religion which is often urged upon him. He needs a religion which will release the resources within him and open him to his authentic being. The religion we need is one which *asks something of us.*

We have to be responsive before we can become responsible. But the center of religion is not a feeling for the mystery of life; it is an awareness that we are being asked to think and live in a way compatible with that mystery. The task of religious teaching is to clarify this question,—what is being asked of me in this time, in this situation where I live?

The great discovery of Saint-Exupery was that our essential humanity lies in our responsibility. In the "Wisdom of the Sands," the desert prince says to his son, "Constrain them to join in building a tower, and you shall make them as brothers. But if you would have them hate each other, throw food amongst them . . . For a civilization is built on what is required of men, not on that which is provided for them . . . Man is, above all, he who creates. And theirs alone is brotherhood who work together . . . The vain effort furthers the successful, and the successful reveals the goal they both are seeking. One man who discovers God, discovers Him for all."

It is when we act from within that something emerges in the world which draws its people together. The world will never be more meaningful than the response of our own hearts.

THE VALUES OF OUR LIBERAL YOUTH

Continued from page 35

tional-group (professional, managerial, clerical-sales, skilled workers) the average of the group was still the "liberal pattern," so that we conclude that this pattern is more dependent on religious orientation than on parental occupation.

And What Does it Mean?

A few conclusions seem justified from the above discussion:

1. We have seen a consistent "liberal pattern" emerge, held by all of our liberal youth, and not influenced by geographical location, year in school, sex, specific denomination, or father's occupation.

2. This is a pattern of values high on theoretical, aesthetic and social values, and low on religious values. We have tried to show that this does not mean that we are irreligious, rather that we are "differently" religious.

3. Although this pattern is consistent with that of the parents, there is no point to point relation between father-son and mother-daughter scores. There should be further investigation of the father-daughter and mother-son score relation.

4. So far as our study shows there is no relation between the strength of values and the number of years the student has been under the Beacon curriculum. Again further research is needed to see where the values do originate.

5. So far as the pattern is concerned it seems clear that somehow our young people have come to value truth highly, have developed social concern, and have a high aesthetic leaning. This latter aesthetic value is one that we have not capitalized on, and our curriculum should come to include materials that will use this orientation of our youth.

[1] Cantril, Hadley, *The "Why" of Man's Experience.* New York, Macmillan, 1950, Page 6.

[2] Spoerl, Dorothy, *"The Values of the Post-War College Student,"* Journal Social Psychology, 1952, 35, 217-225.

[3] Brogden, Hubert, E., *"The Primary Personal Values Measured by the Allport-Vernon Test, 'A Study of Values'".* Psychological Monographs, Volume 66, No. 16, 1952.

[4] Clark, Walter H., *"How Do Social Scientists Define Religion?"* Journal of Social Psychology, 1958, 47, 143-147.

SOCIAL PROBLEMS IN AMERICA
Costs and Casualties in an Acquisitive Society
Harry C. Bredemeier and Jackson Toby
John Wiley & Sons
New York, N. Y.

Collections of writings bringing together various views of American social problems are not new. The style, sensitive selectivity, and interpretation of these two editors makes this, however, one of the most outstanding books in its field in recent years.

For the religious liberal deeply concerned with the ethical dilemmas of American society, this book makes challenging and disturbing reading. As Samuel Stouffer remarks in his foreword: "The authors love America and American institutions. But as social scientists, they know that in any society there are tensions generated often by the very ideals which are most basic and most honored in that society."

Divided into four parts, the editors present an overview that discusses human needs and social problems. In part two, they leap into their material discussing those who fail to meet the standards of our society: the casualties.

In part three, governing principles in the pursuit of successful materialism, self-reliance, competition, and related matters are discussed through the work of a variety of outstanding scientists.

In part four, the eleven chapters consider the overall costs of an acquisitive society. Here the material is richly varied with considerations of such topics as suicide and alcoholism placed under the general heading: The acceptance of defeat: withdrawal. A large number of chapters in this section consider the refusal to accept defeat under such headings as: Rejection of Self-reliance, Rejection of competition, Relentless materialism, and A search for new meanings. Under the latter heading, various 'modern' religions including Jehovah's Witnesses, communism and romantic love are discussed with deep perception.

Taken as a whole, this book should be recommended reading for religious liberals.

Paul E. Killinger

EDUCATION AND THE HUMAN QUEST
Herbert A. Thelan
Price $4.75
Harper & Bros., New York

This is an exciting appraisal of our whole approach to education.

"Our situation is grave," says Professor Thelan, "it is immoral. For to act ignorantly when knowledge is available, to deny realities that patently exist and make a genuine difference is the worst crime of civilization."

He emphasizes what education can be if we harness all we know about man, knowledge and society.

"Education is simply the name for that part or aspect of all community life which is responsive to the demands of human nature, social interdependence, and societal goals; which seeks to relate these meaningfully to a sense of larger purpose and thus find significance in the great adventure of Man on Earth."

REACTIONS
R. P. Starr
Arthur H. Stockwell, Ltd.
Ilfracombe, Devon,
United Kingdom

Normally, such a volume would not find space in the review columns. There are only ten poems included and they are not the mark of a major poet. Mr. Starr is, however, both a member of the Universalist Church of the Larger Fellowship from the Orange Free State, South Africa, and one who has expressed an interest in studying for the liberal ministry.

The first reason is enough: to review any published work by our comrades, but more than that and the giving of encouragement is here expressed the hope that we might share the thinking of a fellow liberal far removed from us.

The author is a frank agnostic and the first four poems of his tiny volume, he describes in an accompanying letter as "an agnostic's meditations on life." They are not great poetry, but they are good. Lacking somewhat in discipline and sometimes forced, there still comes through an intense passion for what we used to call "the social gospel."

The remainder of the poems, might be called random selections, commentaries and awarenesses which are sometimes light, sometimes serious.

We are not sure of the cost but think it cannot be much. If you are interested in knowing more you may contact the Universalist Church of the Larger Fellowship, 16 Beacon Street, Boston, Mass.

R. S. W.

THOUGHTS FOR TODAY
Dr. William Wallace Rose
Every-Day Resources for Living
published by the author
Price $1.25
Five copies for $6

This is a second volume of brief essays on the art of living designed to lift the hearts and minds of the ordinary reader who is looking for practical and stimulating suggestions.

Dr. Rose was for many years the minister of our church in Lynn, Mass., as well as a newspaper columnist. He has endeavored to discover and dissect the handicapping attitudes, habits, and knots into which we thoughtlessly tie ourselves; reason about them and then give a gentle nudge in a wholesome direction.

Church groups may buy this book in quantities to be sold at their profit. Address the author, 30 Orne Street, Marblehead, Mass.

J. B.

The Survey Committee Reports—Merger Necessitates Change

The Survey Committee, appointed by The Association of Universalist Women to study and make recommendations on steps toward some satisfactory integration in the new Unitarian Universalist Association, has been, since its meeting in Framingham in September, largely active as a listening post. It has moved slowly because of the great variety of interrelated problems which appear in connection with the program emphases and in the autonomous relationship of the groups involved.

Interesting and helpful letters have passed between member of the Committee, Universalist and Unitarian national leaders, Mrs. H. Malcolm Priest (liaison person acting for the Alliance of Unitarian Women in the same capacity as the Survey Committee), Universalist ministers serving on joint committees for the new Church, and, just recently, a report of activity on the state level from California.

It is the general thinking of the Committee that, ultimately, the total church program should be integrated to such a degree that there is no duplication of function, or overlapping of work, and that there must be a better understanding and a developed cooperation, between The Association of Universalist Women and the Alliance of Unitarian Women, whose aims are similar but whose functioning and emphases differ.

As a step in this latter direction, Mrs. Priest offered two simple suggestions; one, that a joint publication be issued just prior to the May Meeting and the other, that a joint summer, or fall, conference be held in a population center, in the hope of attracting a large group of women of both denominations.

The Survey Committee agrees that both steps are in the right direction. The publication, because of postal permits, will have to be worked out through the general offices, but it offers a wider spread of information than the conference and should be seriously considered as a first cooperative venture. On the other hand, the conference offers intimate associations between those engaged in the work to be done.

Many have expressed a concern lest The Association of Universalist Women forfeit its autonomy, but this is not an issue at the moment. The new Church organization is not in a position to do more than to perhaps suggest some long-range program, but the final answer lies with the voting body of the Association. We would be short-sighted to believe that we could serve the new Church no better than by adhering to the status quo. Merger necessitates change.

When the functioning commissions and committees of the new Unitarian Universalist Association that are working so diligently present their final plans, then the auxiliary groups can move forward with greater speed and assurance. Meanwhile, let us be true to the high purpose of this hour of decision, by keeping open minds and a clear vision of what we want this new Church to be.

IDA M. FOLSOM
Chairman, Survey Committee

(The other members of the Survey Committee are Mrs. Daniel P. Snyder, Michigan, Mrs. Eugene Kazmark, Illinois; Mrs. Theodore Webb, Massachusetts; and Mrs. Fremont Wallace, New York.)

New Appointments

For the Birthplace: The Birthplace and Camps Committee of The Association of Universalist Women is pleased to announce the appointment of Mr. and Mrs. Raymond F. Gray as resident custodians for the Clara Barton homestead. Mrs. Gray will serve as official hostess and will have charge of gift shop sales.

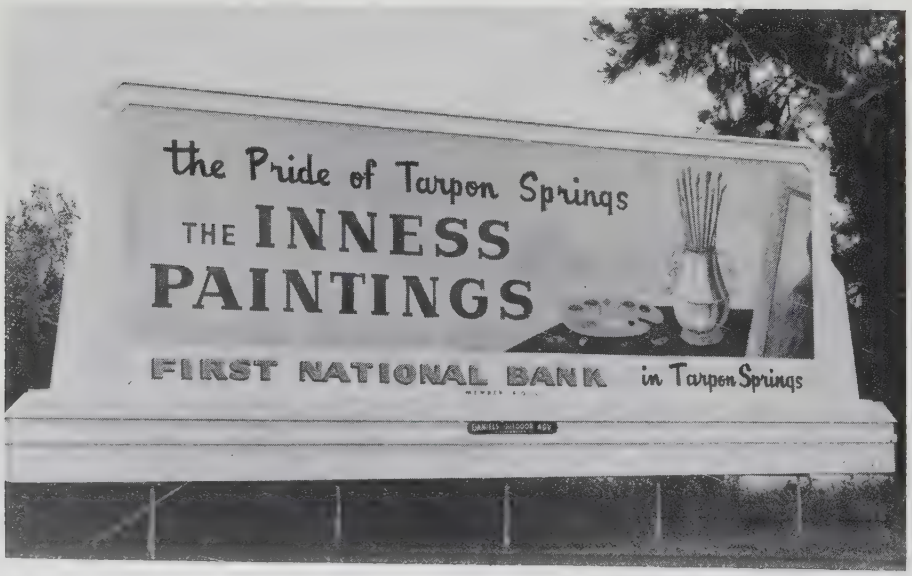
Mr. and Mrs. Gray are both New Englanders by birth and for the past seven years have been resident caretakers for the Millbury Woman's Club. Mr. Gray is employed by Gulf Oil Corporation as a sales representative in the wholesale fuel oil department. They are members of the Millbury Federated Church. (Congregational)

Universalist women are happy to welcome the Grays in their new relationship to our Association and wish them happiness and well-being in their new home. They, in turn, will look forward to visits to the Birthplace from Universalists and their friends—the house and gift shop is open to visitors every day, except Monday, from 10 to 12 in the morning, and from 1 to 4 in the afternoon; Sunday, from 1 to 5 in the afternoon, only. During the summer months when visitors are frequent, the home is open, in addition to the year-round hours, from 6 to 7:30 every evening, except Sunday and Monday.

For the Clara Barton Camp: Serving the Clara Barton Camp as Director for its 30th season of operation will be the Reverend Vinton Bowering, minister of the Universalist Church in Milford, Massachusetts. In addition to pastorates in Abington, Massachusetts and Outlaw's Bridge and Kinston, North Carolina, Mr. Bowering has worked in advisory and staff positions for Universalist youth groups in the south.

The Council of Liberal Churches (Universalist-Unitarian) at their recent annual meeting.

Forty-one members of the Liberal Religious Directors' Association, representing 17 states from California to New Hampshire, gathered for the Annual Fall Conference in Pawling, N. Y.



This sign, located on the south edge of Tarpon Springs on Alternate 19, reminds visitors that the famous Inness Paintings, a collection of eight oils, depicting Biblical scenes, are displayed in the Universalist Church. An estimated 150-250 persons a week, between October and May, have viewed the paintings annually.

News

of Churches and Church People

Dr. Dana McLean Greeley, Dr. James R. Killian, Rev. Paul N. Carnes.

A Study of Liberal Religion

A far-reaching study of liberal religion in the modern world has been set up under the American Unitarian Association Board, as a matter of convenience or expediency, with the approval of the Universalist Church of America and the coordinating committee for the two denominations. This project now includes skilled leadership from outside the two churches. It is expected to effect the future of liberal religion as expressed through the Unitarian Universalist participation as well as Universalist Association and its member churches.

Dr. James R. Killian, chairman of the Corporation of Massachusetts Institute of Technology, spoke at the first meeting of the coordinating council of six "Commissions on the Free Church in a Changing World."

"If the new Unitarian Universalist Association is to continue in a creative approach," he pointed out, "our churches and fellowships must identify themselves as closely as possible with the great intellectual movements of our time."

"I think that what is happening in the biological and life sciences today is raising profound philosophical questions. We must be alert to these developments because they do relate to the kinds of religious, ethical and philosophical activities important to religious life in the twentieth century.

"Our commissions, bearing directly on this problem of bridging the gap between these two sciences can stimulate the denominations to take the lead in findings ways to bring together humanistic thinking, religious thinking, scientific thinking and creative scholarship."

The Commission on Religion and The Arts, he stated, can pose a challenge to religious groups to do something creative and imaginative in the realms of secular and religious arts.

"Why does the United States build cities that are ugly? Why have we not shown the capacity to build beautiful cities and artful structures?

"I think this is a relevant and pertinent question with which our movement must be concerned."

Presiding at the meeting was Dr. Dana McLean Greeley, president of the American Unitarian Association and chairman of the coordinating council. He pointed out that "No significant self-analysis of this scope has been made for thirty years."

The six commissions are as follows:

The Church and Its Leadership, which will appraise our heritage and needs and various modifications of our movement; and study our lay and professional leadership as well as our total organizational life.

Faith and its Formulation, or "Theology and the Frontiers of Learning," which will review and formulate the basic assumptions or beliefs of the denomination and chart the course for constructive thinking in establishing a creative religious philosophy.

Education and Liberal Religion, which will study the concepts of education and relate them to the needs of liberal religion.

Religion and the Arts, which will appraise our preaching, our worship our architecture, the use of varied arts in relation to religion, and also study spiritual disciplines of a personal and social character.

Ethics and Social Action, which will review the question of ethics in relation to liberal religion and their application to life.

World Religion and Outreach, which will explore areas of increased cooperation and understanding between other denominations and the major faiths of the world; and the kind of service we can render to the creation of world community.

Beacon Series Book Chosen For Turkish Mission Schools

Jesus: The Carpenter's Son, by Dr. Sophia L. Fahs, has been selected by the Congregational Board of Christian Missions in Turkey for translation into Turkish. The book, part of the Beacon Series in Religious Education, will be used in Turkish schools and missions.

Nominations for Officers of the Unitarian Universalist Association.

The Rev. Dana McLean Greeley and the Rev. William B. Rice have been nominated for election as the first president of the new Unitarian Universalist Association to be formed in May.

Judge Lawrence G. Brooks, Chairman of the Board of the American Unitarian Association, and Dr. Carleton M. Fisher, President of The Universalist Church of America, announced the nominations on Jan. 12.

In a joint statement, they said:

"Today, the boards of the American Unitarian Association and The Universalist Church of America, met together to act on the report of their sub-committee on nominations for the officers of the new Unitarian Universalist Association.

"The joint committee recommended for nomination Dr. Marshall E. Dimock for Moderator, Dr. Dana McLean Greeley for President, for the two positions of Vice-President, (*editorial note,* vice-moderator), Judge Lawrence G. Brooks and Dr. Carleton M. Fisher; for Treasurer, Mr. Wilson Piper; for Secretary, Mrs. Anne S. Bowman.

On the grounds that he was the best possible nominee, the Board of Directors of the American Unitarian Association strongly supported the nomination of Dr. Greeley, now President of the American Unitarian Association, for the new presidency as recommended by the joint subcommittee.

"On the principle that neither of the present chief executive officers should be a candidate, the Trustees of The Universalist Church of America placed in nomination Dr. William B. Rice, minister to the Unitarian Society of Wellesley Hills, Mass., and former chairman of the Committee on Consolidation for the two denominations.

"After lengthy discussion, both governing bodies agreed to place in nomination both Dr. Greeley and Dr. Rice for the office of the Presidency.

Unanimous agreement was reached on all other nominations."

Dr. Marshall E. Dimock, head of the Graduate Government Department of New York University, is a member of Consolidating Committee, No. 2.

Mr. Wilson Piper is now special legal counsel for The Universalist Church of America on consolidation matters.

Mrs. Anne S. Bowman is now the General Secretary of The Universalist Church of America.

Dr. Greeley was elected president of the A.U.W. in May of 1958 to complete the unexpired term of the late Dr. Frederick May Eliot.

Prior to his election, he served for twenty-three years as minister of Boston's Arlington Street Church. His previous pastorates were in Lincoln, Mass. and Concord, N.H.

He was secretary of the A.U.A. from 1945 to 1954, is a former president of the association's world churches committee and of its committee on postwar responsibility.

Dr. Rice came to the Wellesley Hills Unitarian Church in 1945. His first pastorate was at Francestown, N.H. From there, he was called to Dover, Mass., serving from 1934 to 1945.

He is Protestant chaplain at the Suffolk County Jail (Charles St.), Boston, has served as chairman of the joint merger commission of the Unitarian Universalist Churches and as a member of the board of directors of the A.U.A. He is chairman of the Unitarian Chaplains Committee and a member of the Executive Committee of the General Commission of Army and Navy Chaplains at Washington, D.C. He is a former chairman of the A.U.A.'s department of the ministry and of its fellowship committee.

At Wellesley, he served as chairman of the Human Relations Committee, which has been instrumental in setting up the Pioneering Committee—wide psychiatric service in co-operation with Harvard University and with the support of the Grant Foundation.

Dr. Greeley was born in Lexington, Mass., was graduated from Harvard College in 1931 and Harvard Divinity School in 1933. He holds honorary degrees from Meadville Theological School in Chicago, St. Lawrence University, Emerson College, Tufts College and Calvin Coolidge College.

Dr. Rice was born in Boston, Mass., educated in the Boston schools and was graduated in 1938 from Tufts College school of religion. He was president of Tufts Chapter of Phi Beta Kappa honor society.

He holds honorary degrees from Tufts College and Starr King School of the Ministry.

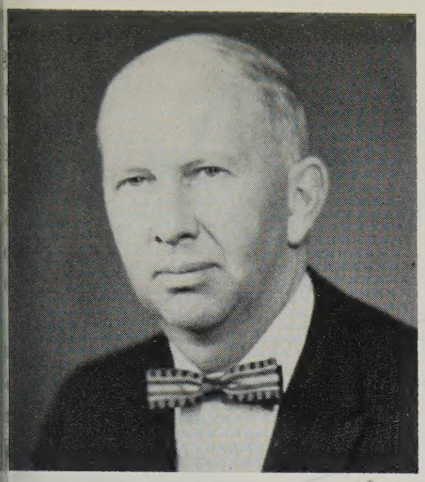
Liberal Religious Youth

This summer the Liberal Religious Youth will again provide an opportunity for 18 young people to represent LRY at the annual International Religious Fellowship Conference to be held from July 31 to August 6 in Germany. The 1961 summer's activities are planned to afford the greatest opportunity for the LRY delegates to meet European youth, travel in smaller groups throughout Europe and participate in the two week summer study course at Albert Schweitzer College.

The American group (including two adult leaders) will fly from New York on June 29. Throughout Europe the LRY group will be hosted by members of similar organizations in the member countries.

This trip is indeed a unique opportunity for 18 LRY'ers! The participants for the group are chosen on their ability to add to, and learn from the group as well as their ability to represent LRY at the IRF Conference. Participants must be of college age (High School graduates as of June, 1961 will be accepted). The minimum cost of the trip (from New York) is $850.00. If interested further information may be obtained by writing:

The American IRF Committee
c/o Liberal Religious Youth



Receives Honorary Degree

The dedicated service of Roger Colby Wilder as chief administrative officer of Emerson College, Boston, Mass., for more than 13 years, was recognized in the conferring of an honorary Master of Arts degree on the well known Melrose Universalist layman at the 80th Founder's Day Convocation of the college November 5.

Support The Program

The vital importance of the Universalist Unified Appeal as a support for Universalist educational and service programs has been emphasized by Humphrey Barker, director.

"The support of our educational, youth, and service programs, which will receive 63 percent of the $100,000 being sought by the Unified Appeal, will be recognized as vitally important by all Universalists," he said. "To assure this support, and to strengthen these agencies with the knowledge that they can count on it, is our reason for continually urging that Fair Share commitments reach UUA early."

Thirty per cent of the $100,000 which UUA seeks this year will go to the Department of Education (Council of Liberal Churches).

Every Universalist believes in the importance of the church school. It is an integral and valuable adjunct to every church and fellowship. However, to be effective, a church school needs a number of practical aids which are outside the experience of the average volunteer teacher. Few churches would have the resources to write, design and print textbooks, classroom guides or pamphlets: to establish a balanced church school curriculum, or to train teachers. Even if they did discover members of their congregation capable of such tasks, the expense would be prohibitive.

Yet the Department of Education does all these things—providing to the willing volunteer teachers of the church schools the kind of help they need to make their efforts effective and lasting. By providing the materials, this department enables the teachers to concentrate on the most important part of their mission, teaching our children, without becoming lost in problems of what and how to teach.

The same applies to the program of Liberal Religious Youth (8% of the UUA budget). Through professional leadership and aid in setting up programs, publishing a magazine, training leaders and organizing continental and area gatherings, this organization offers direction and a sense of liberal values to our young people of high school and college age.

"Add to this the Service Program, which receives 25 per cent of UUA funds, and, of themselves, these three programs constitute a strong argument for full support of the Unified Appeal," Mr. Barker said.

The Service Program extends the philosophy of Universalism by lending a helping hand in situations of acute need all over the world.

Among the services supported by the Service Program are the maintenance of five full-time volunteers in Germany, Jordan and Arab Jerusalem who work with underprivileged refugees. At state mental hospitals in Minnesota, Ohio and New Hampshire, 30 college students spend their summers as volunteers. Also, 25 students, nurses and teachers are enabled to do volunteer summer work at six refugee youth centers in West Germany.

The Service Program also sponsors the Jordan Neighborhood House for Negroes in Suffolk, Va.; the Darrow-Ryder Community Center, Chicago; Community Action Center, Madras, India; Day-Care Center, Nagano, Japan, and two public kindergartens in Tokyo. In addition, tons of clothing are sent each year to Europe, the Middle East and Japan.

Social Justice Workshop

The fourth annual National Workshop for Religious Liberals, sponsored by the Unitarian Fellowship for Social Justice, will be held at All Souls' Church in Washington, D.C., Sunday, March 5 thru Tuesday, March 7.

"Emphasis will be on American foreign policy, civil rights and civil liberties, and the responsibility of the citizen as a religious liberal, to good government," according to Mrs. Paul Blanshard, executive director.

Registration fee is $12.50, including a dinner, banquet and luncheon. For further information, write the Unitarian Fellowship for Social Justice, 245 Second Street N. E., Washington 2, D. C.

Interested persons are urged to send their checks and registration without delay.

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"The Cocktail Hour"

"Let's Have a Drink!"

"Questions That Challenge"

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Installation

William A. DeWolfe was installed as minister of the Universalist Church of Sixteen Acres, Springfield, Mass. on Sunday, November 6.

The sermon, "Facing Tomorrow Today," was delivered by the Rev. Robert S. Wolley, Extension Director of the Universalist Church of America. The Rev. Ralph Stutzman of the Church of the Unity conducted the opening service. The Rev. William Gardner of Meriden, Conn. gave the Charge to the Minister. The Rev. Frederick Libby Harrison, State Superintendent, gave the Charge to the Congregation. The Rev. Gordon B. McKeeman of Palmer gave the Installation Prayer.

The Benediction was pronounced by the Rev. William A. DeWolfe.

Personals

At the church service in Oak Park, Illinois, on Dec. 20, Nancy Stewart read the prayer which she had prepared for the Girls Conference. The Girls Conference, sponsored each year by the Council of Churches, invited all high school girls to submit a prayer to be considered as the prayer of the conference. Even though the church cannot be a member of the Council of Churches because it is not a trinitarian church, Nancy's prayer was chosen as the best one written this year.

Religious Education Directors

Mrs. Pauline Lewis of Cincinnati, Ohio and Mrs. Eleanor Lewis of Chicago, Ill. were co-chairmen of the Annual Fall Conference of the Liberal Religious Directors' Association. (See photo on page 42).

Mrs. Gladys Jenkins led an all day discussion on *How Children Develop Values.* Robert Cope presented a paper, *The Life and Times of Alfred E. Newman—or—Responsibility at Wit's End.* Mrs. Cecile Weaver of California and Rev. Peter Scott of New Haven, Conn., held joint meetings of their committees considering professional courses needed to provide adequate specialization in the field of religious education.

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00 South Los Robles Avenue
r. Harmon M. Gehr

onnecticut

ridgeport—11 A.M.
Stratford Section)
5 Chapel Street
ev. Albert F. Ciarcia

amford—10:45 A.M.
orest & Prospect Streets
ev. John A. Farmakis

Vest Hartford—9:15 and 11 A.M.
33 Fern Street
r. Wallace G. Fiske

laine

angor—10:30 A.M.
20 Park Street
r. Milton M. McGorrill

runswick—11 A.M.
orner Pleasant and Middle Streets
ev. L. Gordon Adamson

aribou—10:30 A.M.
outh Main at Grove Street
ev. Gordon G. Newell

ortland—11 A.M.
32 High Street, Congress Sq.
ev. Earle T. McKinney

ortland—11 A.M.
12 Stevens Avenue
ev. D. Stanley Rawson

ockland—11 A.M.
nion Street
illiam J. Robbins, Ph. D.

aryland

ilver Spring—10:30 A.M.
0309 New Hampshire Avenue
ev. David Hicks MacPherson

Massachusetts

Attleboro—9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington—10:45 A.M.
735 Massachusetts Avenue

Lynn—10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden—10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford—11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose—9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams—11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem—10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham—11 A.M.
Church and School Streets
Rev. John Cummins

Michigan

Farmington—11:00 A.M.
Church School—10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

Minnesota

Minneapolis—9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

New Hampshire

Dover—11 A.M.
Church School—11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

New Jersey

East Orange—Glen Ridge—11 A.M.
Ridgewood Avenue and Glen Park Road
Rev. Wilbur P. Parker

New York

Floral Park—11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer—10:30 A.M.
Church School—9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester—11:00 A.M.
150 South Clinton Avenue
Church School—10:40 A.M.
Nursery during Church Service
Rev. Carl J. Westman

Watertown—10:30 A.M.
514 Washington Street
Church School—9:30 A.M.
Primary-Kindergarten—10:30 A.M.
Dr. John E. Wood

North Carolina

Clinton—11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt

Rocky Mount—11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

Ohio

Akron—10:45 A.M.
East Mill Street at Broadway

Cincinnati—11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted—11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield—10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

Pennsylvania

Philadelphia—11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

Rhode Island

Cumberland—10 A.M.
Church School—10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Providence—10:30 A.M.
Church School—10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket—10:30 A.M.
Church School—10:30 A.M.
Earle at Snow Street
Rev. Henry H. Schooley

Vermont

Barre—11 A.M. 19 Church Street
Rev. John P. Christensen

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(Section 520, P. L. & R.

Business Committee to Begin Resolution Poll February 1

Fifteen general resolutions from among those submitted to the joint Business Committee of the American Unitarian Association and The Universalist Church of America were sent to the churches on February 1 for a parish poll.

Churches are asked to hold discussions on the fifteen resolutions and choose eight for submission to the organizing meeting of the Unitarian Universalist Association, May 10-15 in Boston.

The Unitarian Universalist Business Committee has set a deadline of March 27 for the return of the parish poll forms. All members of the AUA and the UCA will be notified on April 11 of the eight resolutions chosen by the poll.

The Executive Committees of the AUA and the UCA instructed the Business Committees of the two denominations to act jointly in preparing procedures for dealing with resolutions during the interim year before consolidation. Unitarian Universalist bylaw requirements which will be in effect in 1962 were followed as closely as possible in preparing the schedule.

The Unitarian Universalist Business Committee stressed the importance of parish discussions on resolutions in a letter to churches explaining the schedule. "It is important that the general resolutions to be acted upon reflect the concerns of Unitarians and Universalists as to the most important issues before us."

Massachusetts Fellowship Committee

On December 27, 1960, the Committee granted full fellowship to the Rev. Ralph M. Barker, a clerical licentiate; a letter of license as a minister to A. Frazier Mitchell; recommendation for recriprocal fellowship for the Rev. Robert E. Gussner, a Congregational minister.

ALBERT F. ZIEGLER, *Secretary*

Georgia Fellowship Committee

The Georgia Fellowship Committee has accepted the Rev. Argyl Houser on Letter of Transfer from Illinois.

HAYNIE SUMMERS, *Secretary*

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